

## THE YOGAVASIṢṬHA — A STUDY IN VOCABULARY

A voluminous work of some thirty two thousand stanzas in its vulgate edition, the *Yogavāsiṣṭha* has much to offer to a careful reader in many fields, including that of its vocabulary. Though conforming to standard Sanskrit idiom by and large it permits itself many peculiarities in the use of words and their formations. Some of these<sup>1</sup> are proposed to be noticed in the present study<sup>2</sup>. The words for convenience of analysis have been divided here into two (i) unfamiliar words or familiar words with unfamiliar meanings, (ii) made-up or descriptive words. An analysis of such words (i and ii) can serve a useful purpose in that it can supplement the existing knowledge of the vocabulary of Sanskrit by supplying missing links in it. It can also bring to the fore the imaginative faculty of the author in handling words, with at least some of which he could play at times. Other peculiarities of the words include the modern look about some of them, with signs of influence of Prakrit.

### *Unfamiliar Words or Words with unfamiliar meanings*

These include such words as *aṅgaruḥa*<sup>3</sup> feather, *añjas*<sup>4</sup> manifestly, *asthi*<sup>5</sup> conch, *aṣṭhi* kernal<sup>6</sup>, *aṣṭhīla*<sup>7</sup>, *aṣṭhīvāt*<sup>8</sup> knotty, *āpātanikā*<sup>9</sup> intro-

1. Some such words, the author has noticed already, vide his articles: *Unpāṇinian Forms in the Yogavāsiṣṭha*, in VIJ, Hoshiarpur, Vol. I, Part II, 1963; *Notes on the Language of the Yogavāsiṣṭha*, in ABORI, Golden Jubilee Volume, 1968; *Some Popular Etymologies in the Yogavāsiṣṭha*, in «Journal of the Department of Sanskrit», University of Delhi, Vol. I, No. 2, 1972; *Ka (kan) ending words in the Yogavāsiṣṭha*, in ABORI, Diamond Jubilee Volume, 1978.

2. It is based on the Nirṇaya Sagar Press edition, Bombay, 1937.

3. V.61.5. Literally the word means growing on the body which on the face of it could be anything. Amara reads *tanūruḥa* in the sense of feather and hair (*loman*).

4. VI(ii).137.27. The Commentary *Tātparyaprakāśa* (TP.) explains it as *sākṣāt*.

5. VI(i).15.16.

6. VI(i).45.12.

7. VI(ii).180.15. *aṣṭhī* means a big knot (*granthī*), *aṣṭhīla* then would be possessing the knot or knotty.

8. VI(i).7.7.

9. II.18.49.

duction, *ārabhaṭī*<sup>10</sup> confused noise, hullabaloo, *āvāta*<sup>11</sup> coming out, issuing forth, *bhissā*<sup>12</sup> skin, a cover enveloping the seed (*bījasārāvara-nabhāgaḥ*), *bhramī*<sup>13</sup> confusion, lack of balance in thinking, *carma*<sup>14</sup> husk (used in the context of paddy), *ceṇḍaka*<sup>15</sup> a support made up of grass (to be put on the head), *daṇḍapāda*<sup>16</sup> beating of the foot, *dat*<sup>17</sup> ivory vessel, *daradin*<sup>18</sup> under the influence of poison, *dhvaṁsikā*<sup>19</sup> destruction in between the two Manvantaras (vide commentary [TP.] *Manvantarasandhipralayaḥ*), *gargaṭa*<sup>20</sup> a kind of instrument, *garta*<sup>21</sup> wound, *guḍuccha*<sup>22</sup> or *guluccha*<sup>23</sup> or *gulucchaka*<sup>24</sup> a bunch of flowers or a cluster of blossoms, *gharṣula*<sup>25</sup> given to rubbing, *i*<sup>26</sup> an expletive particle, *jambulaka*<sup>27</sup> fox, *janya*<sup>28</sup> a (skilled) soldier, a warrior, *kaccha*<sup>29</sup>

10. VI(ii).73.43.

11. VI(ii).137.19.

12. VI(ii).127.16.

13. VI(ii).4.47. The word is formed from the Kṛdanta form *bhrami* from √ *bhram* with the feminine suffix *ī* (*ṛiṣ*). Its more wellknown meaning is «whirlpool or dizziness».

14. IV.54.37. *tanḍulasya yathā carma*. Ordinarily it means skin or hide. The present sense seems to be inspired by similarity: *carma iva carma*, *aupamikaḥ prayogaḥ*. Skin protects the body. Husk protects the grain. What skin is to the body, husk is to paddy.

15. III.107.9. The word is found in Hindi and some other vernaculars in the form *inḍu* or *inḍvā* or *innu* or *binnu*. Sanskrit also has a word *inḍva* meaning covering for hands to protect them when removing the *ukhā* fire. In sound the Hindi *inḍu* and *inḍvā* conform more to Sanskrit *inḍva* but in meaning they conform more to *ceṇḍaka* of the *Yogavāsiṣṭha*. As *ceṇḍaka* has not been found elsewhere nothing is known of its derivation. The form of it, however, suggests that it might have been a Desi word accepted into Sanskrit.

16. III.49.41. The term is wellknown in texts on dramaturgy.

17. V.48.8.

18. VI(ii).44.34. From the word *darada*, poison.

19. VI(i).92.25. It is a technical term.

20. VI(ii).92.25. It is difficult to identify it.

21. IV.27.1. Ordinarily it means pit or depression. The present usage seems to be inspired by similarity, *garta iva gartaḥ*, *aupamikaḥ prayogaḥ*. Wounds are depressions on the body.

22. IV.49.4.

23. III.27.39.

24. VI(i).61.19.

25. VI(ii).76.9.

26. V.47.20. Vide the commentary (TP.): *i iti khalvarthe nipātaḥ*.

27. IV.11.70. The reading is doubtful. Some Mss. read *cañculaka* which would signify a kind of a bird.

28. VI(ii).114.9. It normally means war or battle, *yuddha*. From this the author seems to extend it to cover the sense of one who engages himself in war, battle, a *yoddhā*, a soldier or a warrior. Grammatically the word could be formed with the addition of the Taddhita suffix *ac*: *janyam asyāsūti janyaḥ*.

29. III.38.5. Probably it has the same meaning as Sanskrit *kakṣa* which would have become *kaccha* in Prakrit and in course of time was accepted back in Sanskrit.

armpit(?), *kalamagopikā*<sup>30</sup> the female guard of paddy, *kakṣa*<sup>31</sup> heap of straws or joint of tree-trunk and branches<sup>32</sup>, *karabha*<sup>33</sup> ass (*gardabha*) or bear (*bhallūka*), *kaśmā*<sup>34</sup> swoon, *kālikā*<sup>35</sup> ignorance (*avidyā*), *kharo-likā*<sup>36</sup> a game for merriment, *kiṇa*<sup>37</sup> hollow of a tree, *kirāru*<sup>38</sup> shrivelled grains, *kopita*<sup>39</sup> highly tormented or excessively harassed (*atipīḍita*), *kr̥tti*<sup>40</sup> separateness, variety, *kuka*<sup>41</sup> to seize, *lāṅgūla*<sup>42</sup> the tongue-like piece of iron that hangs from the hollow of a bell, *lekha*<sup>43</sup> a dug up channel, *matha*<sup>44</sup> annihilated (by the gods), *mihikā*<sup>45</sup> mist, *pādaṇṭī*<sup>46</sup> of superior quality, *mṛdvikā*<sup>47</sup> very soft, *palyūla*<sup>48</sup> heap of dry leaves etc., *paribimbavat*<sup>49</sup> desired, *pādū*<sup>50</sup> a horse shoe, *paṭala*<sup>51</sup> a flower basket, (*puṣpakaraṇḍaka*), *paṭalāndheḥṣaṇa*<sup>52</sup> blind of eyes because of cataract,

Monier Williams puts forward the above conjecture in the context of another meaning of the word, viz., the edge of lower garment. The same can be put forward, as done above, in the case of the meaning « armpit » too.

30. VI(i).85.17.

31. VI(ii).36.22.

32. VI(i).15.13.

33. V.14.15; VI(ii).137.11.

34. VI(ii).111.4. Though its presence could be detected in words like *kaśmala*, as an independent word it is rare.

35. VI(i).44.8. Formed from *kāla*, the word is taken in the literal sense. *Kālikā* would then mean darkness which symbolizes ignorance. Hence it could mean ignorance.

36. III.104.30; VI(ii).96.31. The commentary (TP.) explains it *mithyākautukakriḍā*.

37. III.70.42. This meaning is restricted to lexicons only. The word popularly means a scar. Since the hollow in a tree can well be taken as a scar on it, *kiṇa* is used to denote it. The usage, in line with many others of the kind in the work is in all probability inspired by similarity: *kiṇa iva kiṇaḥ, aupamikaḥ prayogaḥ*.

38. VI(ii).97.39.

39. IV.59.33.

40. IV.18.8.

41. VI(ii).168.31.

42. V.54.3. Vide commentary (TP.): *lambamānājihvākāraṁ loham*. Most probably this use too is inspired by similarity: *lāṅgūlam iva lāṅgūlam; aupamikaḥ prayogaḥ*; it looks like tail. Hence it is *lāṅgūla*.

43. III.70.45. Most likely this use is inspired by the literal meaning of the underlying *likh* which is « to scratch, to scrape ».

44. III.38.39. *Matha* here has the sense of *unmathita*.

45. III.122.56. It is interesting that in sound and sense the word is nearest to English *mist*.

46. VI(ii).115.23.

47. VI(i).92.37. The meaning of it listed in lexicons is « a vine, a bunch of grapes ». In the present work however, it seems to preserve the sense of the base word *mṛdu*.

48. VI(ii).24.8.

49. VI(ii).180.24.

50. III.19.8.

51. III.41.8.

52. IV.21.40. *Paṭala* is a kind of disease: a film over the eyes, cataract.

*paṭalini*<sup>53</sup> eye that has developed cataract, *patrāla*<sup>54</sup> covered with foliage, *phalini*<sup>55</sup> Kalpalatā, desire-yielding creeper, *piṇḍabhāryā*<sup>56</sup> a fleshy knot in the left side of the abdomen, *pītala*<sup>57</sup> yellow, *prativiṣā*<sup>58</sup> poison creeper, *puryaṣṭaka*<sup>59</sup> the Self, *repha*<sup>60</sup> a bee or its wing or its humming, *rīti*<sup>61</sup> brass, *sābdika*<sup>62</sup> one making sounds, *saṁkhyā*<sup>63</sup> light, *saṁśīkā*<sup>64</sup> doubtful, *sāra*<sup>65</sup> entire, complete, *śukta*<sup>66</sup> honey (*mākṣika*), *śyāmikā*<sup>67</sup> darkness, *tarnaka*<sup>68</sup> calf, *tarṣula*<sup>69</sup> thirsty, *tanḍavini*<sup>70</sup> a female dancer, *tṛṇamani*<sup>71</sup> a kind of stone which attracts grass to it, *vācanīya*<sup>72</sup> to be made to speak, *vāstuka*<sup>73</sup> a place of habitation, *vidhurita*<sup>74</sup> disturbed, *kṣubdhā*, *vikālita*<sup>75</sup> harrassed, *yamayātrā*<sup>76</sup> a festival in honour of Yama, the god of death.

53. V.34.103. The word occurs in the context of *drṣṭi*, « sight ».

54. VI(ii).120.13. Formed probably on the analogy of *jaṭāla*, IV.8.7; IV.59.18 or *śirāla*, VI(ii).81.8.

55. V.61.33. Since the Kalpalatā is always having fruits on it, hence the name *phalini* for it.

56. III.38.32.

57. VI(ii).115.30. The word means the same as *pīta*.

58. VI(i).7.13. Kṣīrasvāmin takes it as a creeper which cures poison, *pratīpaviṣaya agadatvāt*, vide his comment on *Amara*, II.4.99.

59. VI(i).50.17. The term has been defined by the author himself as: *eṣa eva svabhāvātmā janaiḥ puryaṣṭakam smṛtaḥ*.

60. V.44.27; V.46.9. The known word for « bee » in Sanskrit is *divirepha* which is inspired, as the linguists would have us believe, by the word *bhramara* which has two *rephas* or *r-* sounds in it. May be the *Yogavāsīṣṭha* *repha* is a short form for this. The sense of « the wings of a bee » may be an extension of the first meaning.

61. VI(i).101.40.

62. VI(ii).59.5. The usage restricts the word to the grammarian, *vaiyākaraṇa*. The nearest meaning to the one of the text could be the one noticed by Monier Williams on the authority of the Wörterbuch which is « relating to sounds or words ». This meaning is however not warranted by Pāṇini.

63. V.80.5. The commentary (TP.) explains the word as *samyak khyānaṁ* = *prakāśaḥ*.

64. VI(ii).140.18.

65. III.108.18. The word occurs in the compound *sāranigīrṇa*, swallowed wholly or completely, a very new meaning indeed. From this *sāra* may be traced the *Hindi* *sārā*.

66. V.89.29.

67. III.106.25.

68. VI(i).93.18.

69. V.74.18; 20; VI(ii).76.9; VI(ii).92.3.

70. III.59.8.

71. VI(ii).128.8.

72. V.28.16. Generally √ *vaci* is used in the sense « to read out (letter, passage, etc.) ». The causal sense, « to make to speak » is rather unusual.

73. VI(ii).120.25. *Vāstu* is common enough. *Ka* is a Prakritic suffix.

74. VI(i).81.34.

75. VI(ii).198.29.

76. III.46.26. Vide the commentary (TP.) *Yamārādhana-yātrotsavaḥ*.

Of the many rather little known names of divine beings and human beings occurring in the work mention may be made of *Rūpikās*<sup>77</sup>, a species of *Piśācas*, and *Sarīvarta*<sup>78</sup>, brother of *Brhaspati*.

There are a number of obscure names of plants and trees too that find mention in the work. First we have the *śleṣmātaka*<sup>79</sup> tree a full description of which the work itself gives: 'it is a thorny tree growing in dirty or impure places, *sakaṇṭakam amedhyastham*.

Of the other botanical terms occurring in the work mention may be made of *bheruka*<sup>80</sup> name of a flower considered rather auspicious, *era*<sup>81</sup>, a kind of grass, also called *eraka guḍuccha*<sup>82</sup>, name of a creeper, or a particular medicinal herb with quick healing properties, *kuraṇṭaka*<sup>83</sup> a kind of thicket, *madanaphala*<sup>84</sup> and *mātuliṅga*<sup>85</sup>, some kind of fruits, the latter believed to increase the heat in the eye (*pittam uddīpayati*) when eaten.

Of the many unfamiliar names of birds and insects occurring in the work mention may be made of *cāṣa*<sup>86</sup>, *ghūrṇikā*<sup>87</sup>, *krakara*<sup>88</sup>, *vālmika*<sup>89</sup>, *vaṭikā*<sup>90</sup>, and *śālī*<sup>91</sup> all different kinds of birds, *prācikā*<sup>92</sup> a kind of spider with long feet, *puttikā*<sup>93</sup> and *vālahilyas*<sup>94</sup> some type of insects, *varvaṇas*<sup>95</sup> blue flies (*nīlamakṣikās*), *valāṅgika*<sup>96</sup> a kind of animal.

There are a few words in the work which are rather little known names of places whose proper identification is not possible. Of them mention may be made of *bhūtagraha*<sup>97</sup> (*bhūtamaṇḍala*), *dīna*<sup>98</sup>, *kīra-maṇḍala*<sup>99</sup> and *śauka*<sup>100</sup>.

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77. VI(ii).134.22.

78. V.82.1.

79. VI(ii).24.16.

80. VI(ii).115.42.

81. V.68.51.

82. IV.49.4.

83. III.28.40.

84. V.89.28.

85. IV.54.8. Amara reads *mātuliṅgaka*.

86. VI(i).15.22.

87. V.51.35.

88. IV.32.20.

89. VI(ii).131.42.

90. VI(i).30.102.

91. VI(i).30.102.

92. III.71.32.

93. VI(i).8.18.

94. VI(ii).99.5.

95. IV.55.23.

96. VI(i).7.4.

97. V.45.77.

98. VI.84.34. Vide the commentary (TP.) *bhūtagraha bhūtamaṇḍalākhyo deśavi-śeṣaḥ*.

99. V.45.25.

100. VI(i).22.16.

## Made-up words

*Abhjatopala*<sup>101</sup> crystal, *amaraśailendra*<sup>102</sup> and *devācala*<sup>103</sup>, the mount Meru, *agrasuti*<sup>104</sup> water basin round the root of a tree, *arkamaṇi*<sup>105</sup> or *arkaratna*<sup>106</sup>, the sun jewel (*sūryakāntamaṇi*), *asatsaka*<sup>107</sup> a thing which has no existence in reality, *asuradeśika*<sup>108</sup> Śukra (lit. *deśika* = guru of the Asuras), *avakarāṇila*<sup>109</sup> (*pralayavāyu*), the wind at the time of Destruction, *ājyapa*<sup>110</sup> deity, *bhavadārin*<sup>111</sup> the people who are wont to subsist on whatever (little) they get in return for their labour (vide commentary *tattaddinaprāptānnabhakṣaṇaśīlāḥ*), *dhātukṣobha*<sup>112</sup> disturbance or disequilibrium in humours, *jālakāra* spider<sup>113</sup>, *kāmpika*<sup>114</sup> winnower, *khaḍgaprṣṭhī*<sup>115</sup> or *asiśirā*<sup>116</sup> the edge of the word, *maruvāh-pratyaya*<sup>117</sup> mirage, *meghavidhi*<sup>118</sup> Indra, *lobhilinga*<sup>119</sup> given to sexual

101. VI.35.44. Since crystal is of superior quality, the author would have his word convey it.

102. V.45.28.

103. V.74.13. For Meru the author coins the words *amaraśailendra* and *devācala* which means the mountain of the gods. Here also general words are taken to convey a particular thing, the mount Meru, probably because of its being the favourite resort of the *devas*.

104. VI(ii).7.15.

105. VI(ii).16.7.

106. V.53.30. It is a mere word play. The author has coined his own word. *Sūrya* has a number of synonyms. *Arka* is one of them. He has substituted it by that just to give a new look to the word.

107. VI(i).128.83. The coinage has a peculiar construction. The commentary (TP.) explains it as *asatsamāḥ kāyante kīryante iti* (*asat* + *sa* (= *sama*) + *ka* (=  $\sqrt{kai}$  to say, to speak, *śabda*).

108. V.58.13. It is a descriptive word. The idea of Śukra is sought to be conveyed by mentioning him as the preceptor of Asuras that he is. The use of *deśika* here is rather interesting. It is more prevalent in the South.

109. IV.47.79. Literally the word means the wind that scatters debris. Since it is so fierce that it would uproot everything and would reduce it to debris, the author uses the word in the sense of *pralaya-vāyu*.

110. VI(ii).14.3. Literally it means one who drinks ghee, an obvious reference to the oblations of ghee poured into the fire for deities.

111. VI(ii).196.17. The formative explanation of the word could be: *bhavana caritūḥ śīlaṃ yasya*. Here *bhava* is derived from  $\sqrt{bhū}$  (*prāptau*) «to obtain». Those who are used to keeping themselves up with whatever little they get. The Commentary (TP.) rightly explains it as: *prāptānnabhakṣaṇaśīla*.

112. VI(ii).209.11. *Dhātu* here means the same as in *Āyurveda*, the humour.

113. VI(ii).116.22. Literally it means that which makes a cobweb.

114. VI(ii).97.39. Literally it would mean one who tosses or shakes off. Since this action is connected in the mind of the author with the winnow-basket, the word is used in the sense of «a winnower».

115. III.73.11.

116. VI(i).23.32.

117. VI(ii).186.37. It is a descriptive word. Literally it means «the place which causes the illusion of water in a desert». This is what mirage is.

118. V.52.3. Literally it means that which causes the clouds, *meghān vidadhātī*. Since it is Indra who is god of rain and thunder, it is taken to signify Indra.

119. III.107.46. This a rather crude word meaning literally, one «with a greedy penis». Figuratively it would mean «one given to sexual pleasures».

pleasures, *nāṅgaka*<sup>120</sup> cupid, *pāṇḍu acala*<sup>121</sup> the mount Kailāsa, *paṭa-vāsa*<sup>122</sup> pollen, *phalāmṛj*<sup>123</sup> fruit-plucker (fruit-gatherer), *pūranāśa*<sup>124</sup> the western quarter, *rāgatantrita*<sup>125</sup> passionate, *ṛtutvama*<sup>126</sup> the Sun, *sitoda*<sup>127</sup> the lake Acchoda; *sthiramaṇi*<sup>128</sup> crystal, *tantrībhāra*<sup>129</sup> a leather bag with strings, *tāpaka*<sup>130</sup> the Sun, *tāpanadī*<sup>131</sup> mirage, *taptakāñcanarut*<sup>132</sup> fire, *tuhināhāra*<sup>133</sup> fire, *ūrṇāyu*<sup>134</sup> a sheep or a ram, *utkara* palm of the hand, *vanala*<sup>135</sup> cloud, *varakalpanā*<sup>136</sup> bestowing of honour on the best of the soldiers; *vyomaplava*<sup>137</sup> an aerial car.

### Prakritisms

Of some modern-looking Prakrit influenced rare words occurring in the work mention may be made of *ācchoḍa*<sup>138</sup> backbone, *ācchoṭa*<sup>139</sup>,

120. IV.7.22. Used in place of the more popular *anaṅga*.

121. VI(ii).198.33. This also is a general word conveying a particular thing. Literally it means white mountain. In the text it stands for Kailāsa because of its perpetual association with snow and consequently the white colour.

122. IV.6.14. Literally it means that which makes the clothes fragrant: *paṭān vāsayaṭi*.

123. VI(i).7.43.

124. IV.35.34.

125. VI(ii).129.14.

126. V.47.20. The word has a peculiar construction. The commentary (TP.) explains it as: *ṛtūnām ṛtutvaṁ minoti paricchinnati iti ṛtutvamaṇi*. The word is descriptive of one of the functions of the Sun.

127. VI(ii).213.21.

128. V.67.45. This is also a coinage after the manner of *abhijātōpala*, already noticed.

129. VI(i).82.10. TP. explains the word as: *tantrībhāro bhastrārūpaś carmavi-śeṣaṇi*.

130. VI(i).2.2. Since the Sun causes heat: *tāpayati*, it is designated by that name. This replaces the usual *tapana*.

131. VI(ii).52.5. Literally it means « (the appearance of) river in heat ». A very imaginative word for mirage indeed!

132. V.83.5. *Rut* here is from √ *ru* « to give out sound », *śabda*. Fire is *taptakāñcanarut* for while burning it gives out sound like the one given out by the heated gold, vide the Commentary (TP.): *taptakāñcanam iva rauti dhvanatīti*.

133. VI(ii).145.31. It is a good instance of a descriptive word. *Tuhina* is frost, mist or cold. The one whose *āhāra*, food, is *tuhināhāra*, i.e. fire.

134. VI(ii).68.37. Lit. one possessing wool. Like many other analogical formations, it is formed on the analogy of *aham̐yu*, *śubham̐yu* for which there is express sanction of the suffix *yus* by Pāṇini: *aham̐śubhayor yus*.

135. III.107.29. Monier Williams notices the word, though tracing it to lexicons only, but gives an altogether different meaning of the black species of Tulasi or holy basil. The present coinage is composed of two parts: *vana* and *la*, the possessive suffix *lac*. Literally it means that which has water. Cp. *abbhara*, *jaladhara*. *Vana* is one of the synonyms of water listed by Amara.

136. VI(ii).108.24. This is to be analysed as *varasya kalpanam*. *Kalpana* is *kriyā*, hence, *satkriyā*.

137. VI(ii).6.32. Literally it means that which moves in the sky.

138. III. 27.47.

139. VI(ii).113.32.

plucking or gathering or the sound produced by the stretching of the knuckles (vide the comm. TP. *ācchoṭā aṅgulidhvanayaḥ*), *ācchoṭana*<sup>140</sup> to cause blossoming, *ākoṭa*<sup>141</sup> curved or crooked (*kuṭila*), *āmoṭana*<sup>142</sup> to roll (*piṇḍikaraṇa*), *āspoṭaka*<sup>143</sup> shield, *āspoṭita*<sup>144</sup> strong shaking (of a piece of cloth to smoothen it by removing wrinkles), *ḍimbaka*<sup>145</sup> a lump, a ball; *guṭikā*<sup>146</sup> a small globe or ball; *guṭikāñjana*<sup>147</sup> collarium formed like a globe or ball, *kāṭa*<sup>148</sup> clash, *maṇḍaka*<sup>149</sup> a kind of sweetmeat, *pāṭa*<sup>150</sup> tearing, *peṭa*<sup>151</sup> or *peṭaka*<sup>152</sup> a basket, a box, *puṭaka*<sup>153</sup> or *puṭikā*<sup>154</sup> a bag or vessel made of leaf, and *ṭāla*<sup>155</sup> avoiding.

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140. VI(ii).120.2.

141. VI(ii).113.16.

142. VI(ii).71.48.

143. III.50.26. Ordinarily it denotes a specie of plants.

144. III. 106.35.

145. VI(ii).137.14.

146. VI(i).107.22.

147. VI(ii).102.57.

148. III.38.3.

149. III.108.17; IV.44.34.

150. VI(ii).122.13.

151. I.18.28.

152. V.46.8; VI(i).14.22; VI(ii).151.5; VI(ii).183.11.

153. VI(ii).17.3-4.

154. VI(i).29.90.

155. VI(ii).117.5. The word is still very much in use in India in Hindi and other languages.